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Pacific School of Religion
Berkeley, Calif.

Questions Before Friends

WM. O. MENDENHALL

The Bitter Sweet

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Thanksgiving Day at Geneva

HELENE WITTMANN

Hoover's Cabinet Chosen!

EXCLUSIVE ANNOUNCEMENT

A Notable Movement

B. WILLIS BEEDE

84655 V. 36 1929

ON THE HORIZON OF THE CHRISTIAN CHURCH

OBSERVANCE OF CHILD LABOR DAY

Child Labor Day, 1929, finds the American people still permitting much of the world's work to be carried on the shoulders of immature children deprived of opportunity for education and insufficiently protected as to health, hazardous employment, and hours of work. All this in spite of the fact that the United States is the richest country in the world, in spite of the millions of unemployed adults clamoring for jobs. Such a situation does not indicate that the American people are avaricious, inhumane or cruel. It is because, as a whole, they are ignorant of the difference between children's work and child labor; ignorant of the fact that children should be employed only for development and never for profit. Child Labor Day will be observed January 26, 27, and 28 in Sunday schools, churches, schools, and clubs. The National Child Labor Committee looks to these groups to serve as interpreters of its findings to an ever-increasing circle of the nation's citizens. When public opinion demands the abolition of child labor, then and only then will the United States slough off this crime against her children. This year the legislatures of 43 states meet and opportunity knocks loud and long, giving to the people in these states another chance to bring their child labor laws up to standard. The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested individual or group an analysis of the law of his state together with program, leaflets, posters, and other material to be used in the observance of Child Labor Day.

SIGNIFICANT EDUCATIONAL GATHERINGS

During the week, January 6-12, 1929, leaders of national reputation in the field of higher education will gather in Chattanooga for the series of educational conventions that mark the opening of each new year. For the first time in their history, the Association of American Colleges and the dozen allied organizations that meet annually the second week in January will hold their sessions in a Southern city. It is anticipated that there will be a large attendance from all parts of the country. Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education and Permanent Secretary of the Association of American Colleges, is responsible for this cooperative movement. The Council of Church Boards of Education, representing nineteen Protestant denominations, will meet January 7 and 8, and in joint session with other organizations on the 10th. The Boards of the Council represent a constituency of some eighteen million people and are related to something like four hundred colleges distributed in most of the states of the Union. They also have the oversight of much of the religious work done in sixty tax-supported colleges and universities. The Council conducts surveys, maintains a clearing house of information, acts as counsellor in educational programs, and in many ways develops interdenominational cooperation. It has promoted through its magazine, *Christian Education*, a "Campaign of Perseverance," through which trust companies, insurance companies and the legal profession are being related to benevolences, especially those of an educational type. Wednesday is reserved for meetings of the several church college associations, many of which will open Tuesday evening. These include the Southern Baptist, Congregational, Disciples, Episcopal, Friends, Lutheran, Methodist Episcopal, Methodist Episcopal (South), Presbyterian North and South, college conferences. The Association of American Colleges will open with the usual dinner at the Read House, Thursday evening, January 10. The President, Mr. Trevor Arnett, also President of the General Education Board, which, with other Rockefeller interests, controls between $400,000,000 and $500,000,000, a sum equivalent to one-half the total endowment of all the colleges and universities in the United States, will preside throughout.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

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Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

A LAST MINUTE CALL TO PRAYER

New York, Chicago and other big cities of North America great radio centers will broadcast the Call to worship and intercession, for the World Day of Prayer, February 15, 1929. A year ago, thousands of groups of Christian women and young people in all parts of the world united their petitions on the Day of Prayer. One group in Korea sends this message: "The World Day of Prayer has been a wonderful day here in Kunsan. The Women's Monthly Bible Class closed on the 23rd of February, and of the seventy-two enrolled for the class about forty remained for the observance of the Day of Prayer, most of whom are needy and poor but made this sacrifice gladly. 'Nothing is more impressive or inspiring than a crowd of Koreans bowed to the floor in prayer to the Living God.' This class, with some missionaries, gave the entire day from nine a. m. to seven p. m. to prayer, praise and meditation. The village church observed the day with prayers in the morning and again at night, using the special program, which had been translated into Korean. This day spent in prayer has been most refreshing spiritually to missionaries and Korean Christians alike. It thrills us all, through and through, to think of the great chain of prayers encircling the globe and ascending to the throne of God on High." Are the women, young people and children of your community planning to join in this world fellowship on February 15? If no service has been planned, there is still time if you act quickly. Call together the leaders of church groups of women of all denominations to plan for a service. Programs may be secured from any of the denominational mission board headquarters at $1.75 per 100. A Call to Prayer including a weekly cycle of prayer objects will be sent free. An attractive poster in color may be had for 10 cents each and will help to announce the service of the Day. Little seals for use on letters are 25 cents per 100, $1.75 per 1000.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Questions Before Friends

THE FIRST thing which came to the attention of delegates to the Quadrennial Meeting of the Federal Council of Churches of Christ in America was the preparation which had been made for that meeting. A Committee of One Hundred had planned the sessions with great care and great skill. The Staff had prepared a data book and reports The Research Department of the Federal Council has made its place and won respect for itself because of its thoroughly scientific and disinterested methods. The data book which was prepared contained a large amount of most valuable material expressed concisely and arranged in a compact form.

According to the arrangement of the program, the morning sessions were devoted to a study of the situation as regards Christian cooperation and unity, the topics for discussion on consecutive days being: the Approach to the Country; the Approach to the City; the Approach to the World; the approach to One Another; and finally, Policy. The afternoons were devoted to reports and recommendations. Friends found at hand a mechanical arrangement with which they are familiar. A Business Committee had been appointed on which all groups were represented and to which all matters of importance were referred. This committee interpreted the will of the conference which had appeared in the discussions and organized the subject matter of reports and resolutions in such a way that it could be conveniently acted upon by the larger body. In the evenings were public sessions given over to addresses. Among those on the evening programs were Robert E. Speer, S. Parkes Cadman, Mordecai Johnson, Reinhold Neibuhr, Major General John F. O'Ryan, Judge Florence Allen, E. Stanley Jones.

Concerning the degree or the intimacy of cooperation among the various denominations there was reasonable agreement on three points: (1) The efforts and activity of the Federal Council in the past have been very much worth while. (2) Organic unity is not sought and is not desired by the denominational organizations. (3) It is time for further consideration of the subject. A committee was appointed on the "Function of the Federal Council and change of structure." It was distinctly understood that the appointment of this committee is not the expression of conviction on the part of the Council that a change of structure should be made. The opinion was rather that the question of a change of structure should be studied. A true picture of the attitude of the various delegates to the Council cannot be had without stating that one phrase was very frequently repeated: "Cooperation has raised an expectation which cooperation alone cannot satisfy."

The question which will be in the minds of all Friends who are considering seriously the work of the Federal Council is: How far can the Society of Friends cooperate with the other denominations? In consideration of this we must think of the number of areas where the points of contact will be. In the local communities what shall be our policy? Would it be wise for us to make exchanges with other denominations in over-churched communities in such a way that all would unite as Friends in one community and then letting all unite as Methodists in another community or as Presbyterians in another? Could we join with other denominations in forming a single congregation working in a common Bible school, with community activities among the young people and maintaining a separate organization only for purposes of denominational membership and of support of the various philanthropies, including home and foreign missions?

How far will Friends be willing to cooperate with other groups in foreign missions? Already we accept allocation of responsibility in the division of fields of work. Could we join with other denominations in developing a national Christian Church in such countries as Mexico or Japan, which church should not represent the distinctive denominations of America at all? In a union of two or more denominations, if Friends should be one of those joining, would our testimony be preserved with sufficient effectiveness on the matter of peace and war or in the matter of race relations or in the field of industrial justice?

If we should look honestly at the problems just mentioned can we really insist that we have any testimony beyond that of other denominations? Possibly we can claim to be somewhat in the van in the matter of peace and war, with other denominations rapidly catching up. Will anyone who thinks he can, show whether or not we have a principle or a program in the matter of race relations on which we can bear a testimony? Must we not admit that we are far from leadership; in fact, far behind some other denominations in a conviction on industrial relations? In our testimony of the individual having a direct approach to God we have something vital. Practically every other Protestant denomination holds theoretically the same position; there should be some honest thinking and some careful heart-searching on the question whether or not we practice any more vitally this acceptance of the leadership of the Spirit of God. Superficially a Friend might say that there is a fundamental difference in our meetings for worship. Perhaps all groups will agree that this is historically true. We must recognize that the beauty and the harmony and the emotional urge of a High Church ritual is conducive to mystical experience. On the other hand, we think such

experience may be easily divorced from problems of practical living. Differing from this is the Friendly ideal of a simple, quiet assemblage of worshipers to meet with God; to gain from this contact, which may be mystical, a vision and a courage for carrying their ideals into the practical affairs of men. Before we who are members of the Five Years Meeting decide that we have an expression of Christianity in our forms of worship which we cannot surrender to a merger, we must consider very carefully: how far do we reach in our practice toward the ideals about which we have a sense of possession?

Wichita, Kansas. WM. O. MENDENHALL.

The Quaker Bitter Sweet

BY O. HERSCHEL FOLGER

THE ELECTION arguments are a thing of the past. The post-election discussions as to the large or small part prosperity, prohibition, and prejudice played in the outcome have died down. The time perhaps has come when Friends may consider calmly what the heat of the campaign ought to teach us for the future, regardless of our near or distant relation, as a group, to the President-elect, and regardless of our voting record.

There were many fine things said about us in print and from the platform. One newspaper published a review of a book on Quakerism which seems to have been written partially because the author expected the Quakers soon to be prominent in national affairs. In the book, Chief Justice Taft was quoted as saying that our Society is usually two hundred years ahead of its time. The writer went on to describe Friends' early interest in education, the establishment of schools on the basis of equality, the early soup kitchens for the poor, the almshouses and the children's homes. He told of George Fox's preaching, of Margaret Fell's missionary movement, of Elizabeth Fry's prison reform, and of the struggle against slavery and war. He especially dwelt upon the lives of prominent Friends of the past and present. Finally he said:

"In their relations with American history, they never hanged a witch; they never were intolerant; they never waged an Indian war; they never confiscated one acre of American soil; they never isolated themselves to the detriment of other denominations; they never retaliated when they were persecuted for conscience' sake, cast into prison; or even complained at the death sentence, all of which they suffered both in old and New England, by people speaking the same language and worshipping the same God. To them a great work was given. They were the moderators of their times. They may again stand as moderators."

There is hardly a Quaker breast which does not throb with satisfaction at these and other favorable comments. We are thankful that "we belong." In simple terms, it makes us feel good inside to visualize ourselves, as individuals, as one of these extraordinary, and growing famous, people. Look then upon that picture and on this:

In the midst of the recent campaign a clipping was sent to me with the suggestion that the declarations therein ought to be answered. It was from a daily in a large West Virginia city. A letter to the paper from a delegate to the Houston convention was incorporated, with a favorable introductory word, in the leading editorial. The writer said he had obtained information about Quakers and Quakery (Let us be thankful for the omission of any c before the k!) from Webster's dictionary, Encyclopedia Britannica, and Adams' "Emancipation of Massachusetts," which he thought the voters ought to know before they cast the ballot. His indictment was on eight counts. Somewhat abbreviated, but largely in his words, they were as follows:

1. The Quaker is utterly opposed to preachers and would abolish the ministry and all church councils.

2. A Quaker is opposed to armies and navies and war. Just how a Quaker president could be commander-in-chief of the army and navy of the United States we will leave to the men whom the Lord would destroy by their own processes of reasoning.

3. A Quaker is opposed to the public administration of the ordinances so the Quaker would not only abolish the Baptist preacher but baptism with him.

4. The Quaker is opposed to taking an oath so Mr. Hoover might never take an oath to support the Constitution of the United States, neither could he affirm to do so.

5. A Quaker is opposed to voting and going to court. How could a Quaker president enforce the prohibition law by waiting till the judgment day for the Lord to sentence all bootleggers?

6. A Quaker is opposed to all church buildings so if he had his way all church buildings would disappear from the face of the earth.

7. A Quaker is not only opposed to all modern styles of dress but insists on the primitive right of man and woman to go stark naked.

8. A Quaker does not believe in the Sabbath or the Trinity or the evolution of language. He believes in "thee-ing" and "thouing" on forever. In fine he is opposed to all religion and government as the same now is and in favor of all religion and government as the same now isn't.

"The logic of Quakerism would break up the United States and all the churches in it. It would abolish all preachers, lawyers, and politicians at one fell swoop, and relegate the trial of the criminal to the Court of Heaven. There are some people in this country foolish enough to assume that a Quaker is some sort of a species of Northwest Methodist. A Quaker is not a Protestant at all. He seems to be a Christian that is opposed to government and religion."

If the review of the book on Quakerism should inspire pride what of the effect of this article on Quakery?

These two pictures, probably in less extreme form in either case, are ever present with us. We hear everything from Dean Inge's comments about our nearness to primitive Christianity and the beauty of holiness in our faces—honestly, how does that make you feel?—to a man who

asked a friend of mine in another denomination during the campaign if the Quakers believed in Christ. What shall we do about it?

The comfortable conclusion to be reached would be that the favorable comments are all well merited and the adverse criticism is based on gross ignorance or general wickedness. The reaction of the dyspeptic might be thankfulness for the "bumps" and sarcasm for the "bouquets." It is my growing opinion that the Society of Friends will make the progress it should make only by frankly coming face to face with ourselves. We are in danger of an ingrowing self-satisfaction which will be deadening if we unduly interpret a prestige which just now has come through the maneuvers of politics and one man's personal ability. I would not gainsay any opportunities which may arise but are we equal to them?

How do our faults and qualities balance? Let us examine the roseate painting described above. We are all glad that we have ever had anybody who was two hundred years ahead of his time. But what about *us?* How many of us really keep up with the procession of the advancing Christian prophets of the present time? Further, it pleases us to see the record of the aid to the needy, poor, and starving. But, to make it practical, how much has each local meeting contributed to such aid through the Service Committee or otherwise?

Again, we like to think of George Fox's moving the country for tens of miles around, but how many of us are making any Christian impression upon our next door neighbors? The early missionary movement—but is the united budget "up"? Elizabeth Fry—but do we have her spirit toward the criminal and unfortunate?

"It was our folks who helped abolish slavery," we say. Yes, but how do we act toward the black folks across town? "Other people caught the opposition to war from us." Perhaps, but are we willing to have convictions which cost us anything? And do we love the "foreigners"? "We've had some very prominent men and women." Surely, but let's be honest. Don't we feel like keeping very quiet about the fact that some of them were ever of our fold as we examine their records? It is interesting to remember that some prominent personages of the past who have been mentioned as having some faint connection with Quakerdom are best noted for characteristics which in no sense resemble Quaker ideals. Of course we shall all indorse with gusto any fine thing William Lyon Phelps or anyone else may say about "our Rufus," claiming group ownership at every opportunity, and we shall enthusiastically join in the praises of numerous others of our leaders, but what are we doing to produce other leaders of high ideals and large calibre? Who follows in their train?

If we are humble enough to face compliments candidly, let us deal as profitably with what we think are unkind remarks, with patient and courageous hearts. Taking up the points listed by our friend the enemy from West Virginia: 1. How many of us who are ministers give people an opportunity to realize the significance of recording our belief in gifts rather than ordaining men to an office? 2. Is our peace testimony one which is entirely negative, only opposed to certain things, or also positively for the way of love and understanding? 3. How many remember us for a deep spiritual approach to worship instead of for the physical customs which we do not observe? 4. How many of us have proven by our honesty in all relations of life that the oath is unnecessary? 5. How many of us are the kind of citizens whose behaviour makes most laws unnecessary? 6. What does the "meetinghouse" mean to us? 7. Are we conscientious about luxuries, in other things as well as in dress? 8. Do we have the democratic spirit which the plain language was used to demonstrate?

It will avail us little to say that any recent criticism is due to a Smith complex or that any good thing Mr. Hoover may do is due to his Quaker background. There would probably be a large amount of truth in both statements but what we need to do is to take this bitter sweet as we find it and use it to beautify our Friendly abode. We have abundant cause for rejoicing. Then that ought to be inspiration to become worthy of the praise we hear. We have some cause for shame. Then that ought to awaken us to our responsibility.

Wilmington, Ohio.

Quaker Queries for the New Year

BY TOM ALDERMAN SYKES

Art thou a Friend, a true friend of Christ?
Has he spoken to thy condition?
Does he lift from thy life all its darkness and sin?
Are his light and the Presence so real, that within
They meet thy every ambition?

Our numbers are small, just a remnant, that's all,
If you count in all kinds of world Quakers;
Some smoke and some dance, like others perchance;
We have silence and programs and music askance;
Still worse—the worldly handshakers!

Plain speaking has ceased; worldly dress much increased;
In what are we different from others?
We're accepting the praise earned in earlier days;
Work today lacks our prayer, our tithe and right ways;
Are we helping the worldlings, as brothers?

A Quaker art thou, a George Fox one, indeed?
Does thy heart, as Christ speaks, leap with joy?
Does thy whole being quake and the countryside shake?
Thy desire after Christ each day more awake?
His program thy powers employ?

Shall Christ lead Friends on where temptation and wrong
Spoil not in the moods of transition?
Shall he give them his light to believe in the right,
Till it shines over all dispelling the night,
Speaking thus to all seekers' condition?

Today's world needs "George Fox Quakers" 'tis true;
A revival of deep heart contrition;
Shall ours be the feat, that grace may complete
Christ's purpose to make all things new, and thus meet
Humanity's needy condition?

High Point, North Carolina.

Hoover's Cabinet Chosen!

President-Elect Now Relieved of Great Responsibility

FOR EVERY President-elect, the first great test comes in the selection of his Cabinet. Surmises as to its personnel furnish the chief topic of political gossip between the time of the election and of the inauguration. With Herbert Hoover thousands of miles away good willing among the South Americans, gossip has had little but conjecture to feed upon in the present instance, and the politicians have been very much in the dark. Both with the idea of scooping them and our "honored contemporaries," and of relieving the President-elect of further embarrassment in the matter, THE AMERICAN FRIEND has undertaken the responsibility of selecting the new Cabinet. We now proceed, therefore, to make this, the most important announcement of the New Year.

It is an all-Quaker Cabinet that we have chosen. Not that we are narrowly sectarian or that we believe all the political wisdom of the country is carried around under Quaker hats—or bonnets. Outsiders have told us for so long, however, that we are smart and influential far beyond our proportion in numbers, that we can hardly be blamed for seizing the opportunity to demonstrate. We Quakers have waited a long time for our day and who would criticize us for wanting to make the most of it? Moreover, Hoover was elected as a Quaker as well as a Republican, and if the country is to have a Quaker administration, what more natural than that we look to a Quaker Cabinet to assure and strengthen it?

By way of further introduction, may we say that having worked for many days on this problem, we now know how to sympathize with Presidents-elect in their task of forming a Cabinet. We have had work enough in selecting a Cabinet from among a round hundred thousand people, while ordinarily more than a hundred million citizens must be taken into consideration. No wonder one President died within a month and another in little more than a year. We don't feel very well either! Furthermore, nobody bothered us about appointments for we didn't let office seekers and their friends know what we were about. What would be our mental state to date had we been making these momentous choices under constant pressure and confusion of contending influences? Canny Herbert Hoover for escaping to another continent during the Cabinet-choosing period!

In the selection of this Cabinet we have not been free of certain limitations and considerations that influence and plague all Cabinet makers. Ability and prestige there must be, to be sure, but there is the test of political loyalty—rewards must go to the faithful. There is also the question of geographical availability. So far as possible different sections of the country must be recognized. Yes, we are already establishing alibis. And now to the work at hand.

FOR SECRETARY OF STATE

Here is the key position and we feel the burden of making an incontestably good selection for the post of foreign affairs. We want a man who is thoroughly American in the best sense, yet finely cosmopolitan. He must know the world and understand world affairs. J. Henry Scattergood of Philadelphia has much to commend him. We should like to give him favorable consideration. Unfortunately for our purposes, Henry was too greatly enamored of the Happy Warrior during the campaign. From the successive reports that reached us of his state of mind, it seemed increasingly clear that he was not praying as he said he proposed to vote. Our last messenger reported that our friend was still torn with conflicting opinions as he entered the polling booth. While the Keystone State didn't greatly need his vote to make it safe for Hoover, such hesitation does not commend him politically for the key position in the Cabinet. And thus we lose a great Secretary of State.

Thirty years of distinguished, statesmanlike Christian leadership in the Orient commend Gilbert Bowles to us for this trust. However, we would hesitate to remove him from his present sphere of usefulness, so have decided to hold him in reserve for Ambassador to Japan. In the best sense he has long been just that, unofficially, so why not give him the title?

Our widely travelled Friend, Abram S. Underhill of New York, would give dignity and gentility as well as wisdom to the Cabinet table as Secretary of State. But Abram S. is open to the objection made against H. H. himself—he takes his citizenship so largely in absentia! Were we to make him Secretary of State, we would be quite chagrined to wake up some morning and find him in Ceylon or Kamchatka. We must make use of his courtly qualities, however, and as soon as Uncle Sam can be induced to recognize Russia, we shall urge our Friend as Ambassador to that country. Meantime, we name him to the Court of St. James.

Other possibilities occur to us, but putting aside further ifs, buts and too bads, we come to the man upon whom there will be general agreement. He will not suit the Chicago *Tribune* which is demanding a Secretary of State who is 200 percent American, but fortunately for this country and the world, the *Tribune* is not selecting Hoover's Cabinet. We want above all a good will Secretary and we have him in Rufus M. Jones. Here's to him and a "Service of Love in *Peace* Time." Since Rufus keeps his Quaker voting residence in Maine, we are crediting the Pine Tree State with his seat next to that of the President at the council table.

FOR SECRETARY OF THE TREASURY

With a long and honorable tradition of distinguished Quaker business men and captains of finance, it would be strange indeed did we not have a wealth of material to offer for the portfolio of the Treasury. This is particularly true of the business and industrial East. Philadelphia alone could furnish a half dozen and more men for this Cabinet seat. There is Charles J. Rhoads, who was head of the Philadelphia Reserve Bank but who resigned during the war and became active in A. F. S. C. work in Europe. Charles F. Jenkins, long head of the company which publishes the *Farm Journal,* and who served several years as treasurer of the A. F. S. C., would make an excellent Secretary of the Treasury. We think also of John Way and Alfred Scattergood, vice presidents of the Provident Mutual Trust Company, Jonathan M. Steere, vice president of the Girard Trust Co., and such business men as Henry T. Brown and Morris E. Leeds. We might go farther and do much worse than to drop down to Baltimore and choose one of the three White Brothers, Miles Jr., Francis or Richard. And to indicate that such talent is not limited to the East we might choose Elmer W. Stout, head of one of the biggest banking companies of Indiana, or W. S. Hadley, Wichita banker and long prominently identified with the financial interests of that enterprising Kansas city.

Strange as it may seem, we are turning from all these promising prospects and giving this rich political plum to another; to one who belongs in their class from point of ability and experience and who has additional claims in his favor. By every consideration, recognition should be given the Southern States which broke the solid South by giving their electoral votes to Hoover. This is our opportunity. It also gives us the chance to reward the Republican minority which has long stood up to be counted—and slaughtered—for the good of the cause. We therefore tender the Treasury post to J. Elwood Cox, High Point, North Carolina, banker, and one time candidate for Governor of his state.

FOR SECRETARY OF WAR

Don't all speak at once, please. Here is the golden Quaker opportunity. Frankly, the Editor himself has been mentioned

favorably to head the War Department. Although our only direct experience in this field comes from our rather extended connecton with church choirs and music committees, the suggestion finds us rather coy. However, it is incumbent upon us at least to assume a certain degree of modesty, hence we sigh resignedly and decline to crown the editorial brow, it being our own. Furthermore, it is well to have an independent organ of criticism in reserve, even for a Quaker administration, and it might easily cramp our style to become a member of the Cabinet.

Several good Friends commend themselves for the War Department. We have in mind our venerable Wm. B. Harvey of Philadelphia, with his young understudy, Richard R. Wood for First Assistant Secretary; Allen D. Hole of Richmond, who can throw up impregnable bulwarks of Peace, buttressed (we tremble for our figures of speech) by unassailable logic; that gallant knight of the Twentieth Century, Dr. O. Edward Janney of Baltimore; the learned and intrepid internationalist, Wm. I. Hull, of Swarthmore College; the persuasive reconciler and resolution contriver, William L. Pearson of Pasadena; clear-thinking, frank-speaking Lucy Biddle Lewis of Landsdowne; or our friend Agnes L. Tierney of Germantown, who if she got in a close place in defense of country and right, would disarm the enemy with a pun.

All good, these, but lacking in one element we are seeking. We may be wrong, at any rate we feel unorthodox in the matter, but this is how it strikes us. We have the feeling that when a man says he is too proud to fight, it carries a whole lot more conviction when he is big enough to "knock'em cold" if he had the inclination. That means moral restraint. Therefore we haven't been able to get away from the names of Wilbur K. Thomas and Levi T. Pennington for the War Department. Either could qualify on this and on grounds more generally acceptable. For three reasons we pick President Pennington of Pacific College: obviously, the Pacific Coast is entitled to a seat in the Cabinet; it is fitting that the President of the institution in which the President of the United States was once a student, be thus recognized; no Friend of whom we know goes on the warpath for Peace more valiantly. We first had Levi T. heading the Department of Labor, for if anybody labors harder than the president of a small college, we don't know who he is, but the longer we looked at him, the better he looked for the War Department, hence the switch.

FOR ATTORNEY-GENERAL

Despite the number of good Quaker attorneys in and about the City of Brotherly Love, we pass them all by. We doubt whether even a good Quaker could escape the traditional odium attached to the tactics of a "Philadelphia lawyer."

Let's look over the field around the national metropolis. How about L. Hollingsworth Wood for Attorney-General? We wonder whether our big hearted Friend is not too "general" to tie himself down to being strictly attorney. To his credit, too, he is too much for the under dog to be happy in pleading cases for Uncle Sam, rich and puissant. Furthermore, Hollingsworth was all off the reservation in the last campaign, so it seems we shall have to look further.

Richard Warren Barrett, head of the legal department of the Lehigh Valley Railroad, commends himself to us very highly for the Attorney-Generalship. It happens, however, that there is another Cabinet appointment, which we have determined upon which must be credited to New York, so this makes our talented Friend unavailable geographically. We therefore name him for the first vacancy on the bench of the U. S. Supreme Court.

Indiana offers some good legal timber for consideration: A. M. Gardner, veteran head of a well known legal firm of Wayne County; Judge W. O. Barnard of New Castle, or his son George of Indianapolis; or Judge Rufus Hinshaw of New Castle. But we have it in mind that we should go even further west for this appointment and are naming the Hon. Carl Davis of Wichita, Kansas, as Attorney-General. There is one disqualification which we have checked against him—some time ago he allowed his subscription to THE AMERICAN FRIEND to lapse. To demonstrate our broadmindedness we are naming him anyway. However, if this appointment doesn't bring a subscription from Carl forthwith, we shall have a new object lesson on ingratitude!

FOR SECRETARY OF THE NAVY

There is just one Friend for this job and all will agree that he is Frederick J. Libby of Washington, D. C. He knows more about the Navy than the Navy does itself. When, every now and then for purposes of propaganda and appropriations, the Navy Department lets on that our Navy is all run down and about to vanish, Fred goes on a snooping expedition and soon shows up with more cruisers than Great Britain has. It would be the greatest stroke of economy we could imagine to make him head of our navy. Whenever it seemed that we just *must* have a few more cruisers, instead of having to appropriate hundreds of millions to build new ones, Fred would simply drag the naval roads and harbors of the Atlantic Coast or burrow down into the files of the Department and dig up some perfectly good cruisers which the Government didn't know it had. That would soon get the armament manufacturers so discouraged that they would call off the dogs of war and turn to raising turtle doves. And so with one voice we acclaim F. J. Libby, Secretary of the Navy. What? Do we hear a question raised as to his qualification from the standpoint of party regularity? Yes, we thought of that, but since he lives in the District of Columbia, where they don't vote for President, our Friend is spared this scrutiny and is saved the possibility of a technical k. o. The appropriate salute and next number please.

FOR POSTMASTER-GENERAL

Here again we have been able to think of but one man for this portfolio. It is generally recognized that this post goes to an outstanding politician. He must have ability to manage successfully this very important department, of course, but he is looked upon as the Cabinet member who keeps up the political fences of the Administration. Now who among all Friends is better fitted for this service by years of political experience than our veteran of the Anti-Saloon League, S. Edgar Nicholson of New York? And who is more deserving of recognition from the President-elect? We happen to know that Herbert Hoover valued his services greatly during the campaign. S. Edgar had a great deal to do in getting out the up-state Republican vote that gave Hoover the Empire state. No Quaker Cabinet would be complete, anyway, without our statesmanlike Friend in it, and this seems to be the logical place for him. He would certainly make the mails safe—and prompt—for THE AMERICAN FRIEND and the *American Issue*.

FOR SECRETARY OF THE INTERIOR

If we seem to be getting the unanimous habit, please understand that it isn't because we are running short of Friends as we go down the line. We should be thankful that in so many instances an ideal man has been prepared to match this great opportunity. If there is any Friend in America who knows our Interior from beginning to end and from center to circumference, from having traversed and observed it all, that Friend is J. Passmore Elkinton of Philadelphia. And who would be more constructively intelligent and more sympathetically helpful in dealing with the Nation's wards, such as the Indians? There is no need to hesitate here—it is done.

FOR SECRETARY OF AGRICULTURE

With Friends primarily an agricultural people, we have plenty of competition here. This appointment should properly go to the agricultural West. Beginning at home, Indiana could easily furnish good talent in such men as Murray S. Barker, Jesse R. Johnson and Myrton L. Johnson, farmers all, at least two of whom are more or less officially connected with farm bureau organization. Doubtless many others could be named from other states. The names of two men linger in our minds, both Master Farmers—E. F. Morris of Iowa and C. Clayton Terrell of Ohio. We have another inevitable appointment for Iowa, so Friend Morris loses out. Moreover, Ohio, which first gave the big urge to the Hoover candidacy in the 1928 primaries, is entitled

to this recognition. Clayton Terrell, Clerk of Wilmington Yearly Meeting, and well known in agricultural circles of Ohio and the Middle West is as well qualified to discharge the duties involved as any Friend we know. He is a real for sure dirt farmer who raises fine hogs and uses embossed stationery! What better combination could we ask?

FOR SECRETARY OF LABOR

Frankly, we have been so impatient to get to this number on the list that we have doubtless overlooked many good prospects on the way down—or up as readers are a mind to take it. As name has succeeded name—and in every instance being that of a man—we have felt the evil eye directed toward us from certain directions. How about the principle of equality of women, boasted among the Quakers? Now that "our day" has come why not make it *ours* —hers as well as his? We are for it, beginning *conservatively* so as not to shock the country unduly. So we have selected a woman from the Conservative group to be Secretary of Labor. Long observation compels the frank confession that women perform most of the real labor of the world and why not recognize the fact by honoring one of them with this Cabinet appointment? She is Alice Heald Mendenhall, of Iowa. She was one of the speakers at the Hoover home-coming at West Branch and was so effective that the Republican organization secured her for a long string of speaking engagements in several western states during the campaign. This is her deserved reward.

FOR SECRETARY OF COMMERCE

There are scores of active and deserving Quaker manufacturers and business men who would grace this Cabinet chair, such for example as John I. Lane of New York, Isaac T. Johnson of Ohio and Joseph A. Goddard of Indiana. Any president of a Quaker college could furnish a list of them. But without any more furthermores and moreovers, we name E. Harrison Scott, aggressive and successful Richmond manufacturer, for this post. Not because Indiana deserves the recognition, for her unsportsmanlike attitude at the Kansas City nominating convention was but partially atoned for by the nearly three hundred thousand majority given Hoover on November 6. But what we have in mind here is to recognize and reward the Hoover Democrats. Now Quaker Democrats are so scarce that when we are so fortunate as to find one it is the part of wisdom to take him into captivity at once; especially when we find one who voted for Hoover. Not all of them did. That's why we are taking Friend Scott captive and crowning him with what to him is doubtless the questionable honor of sitting at a Republican Cabinet table.

Well! That completes this political chore and we are duly thankful that the Cabinet list isn't any longer than it is. For the welfare of future Presidents we are now about ready to advocate an amendment to the Constitution preventing the creation of any more Cabinet positions; or rather an amendment against adding to the present number. We would favor substituting Departments of Peace and Education for those of War and Navy. How about abolishing the War Department altogether and putting the Navy under the Department of the Interior! But for the present status, this is the way our Cabinet shapes up:

THE NEW CABINET

Secretary of State—Rufus M. Jones of Maine.
Secretary of the Treasury—J. Elwood Cox of North Carolina.
Secretary of War—Levi T. Pennington of Oregon.
Attorney General—Carl Davis of Kansas.
Secretary of the Navy—Frederick J. Libby of the District of Columbia.
Postmaster - General — Samuel Edgar Nicholson of New York.
Secretary of the Interior—J. Passmore Elkinton of Pennsylvania.
Secretary of Agriculture—C. Clayton Terrell of Ohio.
Secretary of Labor—Alice Heald Mendenhall of Iowa.
Secretary of Commerce—E. Harrison Scott of Indiana.

Frankly, as we view this list we are rather proud of our handiwork. At any rate we've done our best and hope we don't lose any subscribers by omissions—or commissions. And as already expressed, we fondly hope to gain at least one subscriber! Of course this selection cannot be absolutely final until March first. Our readers may have some suggestions of their own. Cabinet making is not our own exclusive right and we shall be glad to hear from them. We may find that we have started something.

THE NEW YEAR

A clean new page for all is turned
With New Year's Day, at dawn;
Creative minds for this have yearned
By earnest wishes drawn.

The confidence thereby imposed
Begets new faith in God,
Who indicates, life not yet closed,
Holds paths as yet untrod.

The futile efforts of the past
Give zest to try once more;
The task, the will, the goal at last,
One cannot well ignore;

For character is formed when thought
Expressed, in deeds well done,
Reveals perfection, which is sought,
Reflected, being won.

Again to try—new wisdom found,
New light, new strength, new skill—
Persistently, the daily round
Makes known the Master's will.

The opening year invites us all,
Our best to put in life;
To rise again, despite the fall,
While hopes and joys are rife.

Arise, go forth, the promise claim:
"Behold, I make things new!"
God's part performed, make love your aim;
Success depends on you.

JOHN R. WEBB.

RELIGIOUS EXPERIENCE

BY FRED E. SMITH

What would happen if all our ministers were really loving all the people to whom they ministered? There would be less of 'I' and less of the sounding brass and the tinkling cymbal and power of God that possessed the early church would possess our lives and meetings would be places of great spiritual refreshment. A great spiritual retreat for all those weary and heavy laden wth toil.

Religion is a mighty realization that the Jesus of history must become the Christ of experience. Man's desire and longing and search after God is never overtaken by God's willingness to give. Worship is that which takes one in spirit and attitude like Moses, into the mountain with God that he may go down to the tasks of life with the law of God within his heart. Worship is that which takes one like the disciples to the mountain of transfiguration where they may behold the glory of the transfigured Christ and with Him go down to meet the devils of the day. Worship is the basis of sacrifice. It gives motive purpose, power and tone to service.

Another missing link is our dependence on false ideals. Paul tells us that oratory, faith, knowledge, philanthropy and zeal are not to be depended upon apart from love. Without love they are nothing. We have been contending over our differences in doctrines, dogmas, words and phrases, but this has not brought relief or life or power. The 'I am of Paul,' 'I am of Apollos' and the 'I am of Cephas' spirit is no more conducive to solidarity and cooperation today than it was in the days of Paul. In the Yearly Meeting today we have lapsed into a cold rigidity and formalism. I would not go back to the good old days for there is nothing to go back to. Faith takes us back to God in the beginning and hope takes us into the future with Christ.

We lack vital spiritual concern. Concerns have become out of date, and have little weight in our meetings. They are great spiritual convictions which have dominated life of men and been interpreted by spiritual life of the church. We are to live close to the heart of Christ if we would hear the heart throbs of the world.

A Notable Movement

Review of Friends Foreign Missions

(Continued from Last Week)

IN 1897, the way began to open for Friends to undertake an united work in the island of Cuba. Captain Baker of the United Fruit Company informed Zenas Martin, who was returning from Jamaica, that his company contemplated the purchase of a large tract of land in Cuba and urged him to interest Friends in mission work in the island. By 1900, the Board saw its way clear to enter Cuba. Zenas Martin was appointed General Agent and Superintendent of the mission and upon securing his release from the Superintendency of the evangelistic work of Iowa Yearly Meeting, was sent to Cuba. Several candidates for the work in Cuba were passed in review among whom were Sylvester Jones and May E. Mather of the Junior class at Penn College, Iowa, and Emma Phillips, then serving at Matamoros, Mexico. These Friends went later to the field.

The Board also took steps to incorporate; but in 1901, it was reported that such procedure was not possible because there was no law in the state of Indiana applicable to Missionary Boards composed of residents of different states. A bill was introduced into the Indiana legislature and passed March 11, 1901, which made possible the incorporation of the Board.

At the annual meeting of the Board in October, 1902, a communication from Friends from Gibara was presented in which they asked for the establishing of a Monthly Meeting. The request was granted. Twenty-six years later in April, 1928, Cuba Yearly Meeting of Friends was established.

In 1902, the Board took steps to become one of the constituent Boards of the Five Years Meeting. In this same year, Wilmington Yearly Meeting made a request of the Board for permission to occupy a station in Cuba. The request was granted and a happy arrangement for the administration of the work was determined upon. The next year, in 1903, Emma Phillips Martinez was chosen as the missionary to be supported by Wilmington Yearly Meeting and work was begun at Puerto Padre.

During the period from 1901 to 1905 the Board spent $20,309.36 and received a total of $21,456.09. At the Annual Meeting of the Board in October, 1905, Morton C. Pearson and Martha E. Newlin, representing the Foreign Mission Board of Western Yearly Meeting, presented a proposition in favor of placing the administration of their missionary work in Mexico under the American Friends Board of Foreign Missions. At this same meeting a communication from the Foreign Mission Board of Iowa Yearly Meeting was read in which the Yearly Meeting expressed its willingness to turn over the Jamaica work to the American Friends Board of Foreign Missions. Indiana Yearly Meeting also presented a minute expressing general approval of the plan to place its Mexico field under the care of the American Friends Board of Foreign Missions when the suitable time should come for such action.

Edgar H. Stranahan, representing the Friends Africa Industrial Mission, expressed the desire that the American Friends Board of Foreign Missions should consider taking over the Africa work also. He stated that it would require about $3,500 a year to care for the work being done by Edgar Hole and family and Arthur Chilson. The Board considered these communications with deep interest and passed the following minute. "Resolved, that this Board is united in judgment that it should take the subject under prayerful consideration and as early as practicable formulate some general working plan for accomplishing the end desired."

Opportunities for increasing service together with a deficit in the treasurer's account gave the Board much concern. Finally, Sylvester Jones, who was at home on furlough at the time, was engaged at $40 a month plus his expenses to solicit funds among the Yearly Meetings.

In January, 1906, the Executive Committee of the Board received a communication from North Carolina Friends who had assumed responsibility for the work begun by John B. Wood in and about Jaruco, asking if it might not be possible for this work to be cared for by the Board. North Carolina Friends were advised to continue their care of the work until some uniform plan for receiving the work of the different Yearly Meetings could be formulated.

As an aid to the further unification of the missionary work of Friends in America, the Board in 1905 extended a call to the Yearly Meeting composing the Five Years Meeting and other Yearly Meetings carrying on Foreign missionary work to a conference in 1906. Forty-six delegates attended this conference and after two days of careful thinking together came to a united judgment in regard to a plan of procedure.

It is interesting to note that Mahalah Jay served as Secretary from the first organization of the American Friends Board of Foreign Missions in 1894 up to the 1907 meeting of the Board. In 1907 by-laws were drafted which with minor changes, have continued down to the present time. In this same year, H. Edwin McGrew was called to serve the Board as General Secretary. He accepted but a day or so later presented his resignation on the ground that his health would not permit him to travel extensively in the interests of the work. Morton C. Pearson was chosen acting General Secretary and served until Charles E. Tebbetts was elected in 1908. It was decided at the April meeting of the Executive Committee to remove the office of the Board to Richmond, Indiana.

The work of the various Yearly Meetings was transferred to the Board as follows: Kansas, 1907; Western and Indiana, 1908; North Carolina, 1908; Oregon and New York, 1909; Wilmington, 1910; Friends Africa Industrial Mission, 1911; Iowa, 1912; and New England, 1918. In 1911 the Alaska work begun by Oregon and Kansas Friends was placed under the care of the Presbyterian Board.

In going through records of the Board from 1887 down to the present, one notices many changes in personnel. Of those who served on the Board in 1894, only five are now living. They are Anna P. Thomas, Lydia Taylor Painter, Susie J. Martin, W. Jasper Hadley, and Ellen C. Wright. Of those now on the Board, Charles E. Carey has had the longest term of continuous service, ie., twenty-nine years.

In 1915, Ross A. Hadley was secured to serve the Board as Assistant Secretary and two office rooms in the Second National Bank Building were secured for $20 a month. A part time stenographer was employed at $10 a week.

By this time, the Board's budget had grown to $47,956.30. The work was growing so rapidly that in 1917 the Executive Committee of the Board which had met semi-annually, decided to meet once each month and to employ a Field Secretary. At the Annual Meeting of the Board in 1917, Ross A. Hadley was chosen to serve as General Secretary.

During the latter part of the war period, and up to 1921, the receipts of the Board grew with phenomenal rapidity until they totalled $131,214.42 for the year 1920-21. More than 70 missionaries were listed on the Board's roster, and large plans were projected for the expansion of the work. Then came the after-the-war period of deflation with its resultant curtailment of the work at many points. Some schools were closed, several native workers were dismissed, and a number of missionaries were asked to remain at home.

This period of disappointed hopes was not without its compensating blessings, however. On all the fields, the native churches gave new and often surprising evidence of latent power and ability. On several fields the number of Friends has steadily increased, the number of native leaders has grown and the financial receipts for the work of the church and schools have mounted from year to year.

The post war years have also witnessed the gradual transference of responsibility from the mission to the church on the field. Evangelistic committees, finance boards, monthly and quarterly meetings have taken over a large share of the work done formerly by the missionaries. It may be fairly said that there are more stable, dependable, consecrated Friends on the mission fields today than ever before. True the number of missionaries has steadily decreased since 1921, but the list of native leaders has grown with surprising and gratifying rapidity.

In speaking before the Student Volunteer

Convention at Detroit, December, 1927, Henry T. Hodgkin said that in the early days of the Student Volunteer Movement, four words were frequently stressed: conviction, passion, adventure, and urgency. One who reads the records of the 1887 General Conference of Friends will be impressed with the emphasis placed upon these four words. Henry T. Hodgkin went on to suggest that these four words have for the modern student been supplanted by four other words: world service, freedom, patience, and friendship. After giving content to each of these words, he said: "Now, for a moment, come back and look at those four notes of the older missionary appeal. They are the notes of urgency, of passion, of adventure, and conviction. What about them, have they gone or have they not? Are they still to be found? Has the sense of unreality about some of the ways in which they have been presented to us doomed them forever? Shall we not rather find in these great new ideas that are rising up in relation to the Missionary Movement a greater conviction, a stronger urgency, a deeper passion, a more glorious adventure!"

Methods of conducting the work have varied from time to time. New policies have taken the place of old ones. As suggested above, changes have occurred on the mission field due to the growth and development of native groups. But amid all the changes that have taken place, there has always been clear evidence that God has been with His people and that a sense of responsibility for sharing Jesus Christ and His teachings with those who have not had the privilege of knowing Him has rested upon the Board and the church. Mistakes have been made, errors in judgment have crept into the work both at home and abroad, but these facts are of little significance now when compared with the remarkable group of Friends to be found on each of our mission fields. Filled with a spirit of evangelism, gifted with a consecrated leadership, sobered with a sense of responsibility and obligation, Friends abroad are moving along constructive lines toward the goal of a self-supporting, self-governing and self-propagating body of believers who shall be fully able to demonstrate by actual life the way of love, good will, and saving grace as set forth by Jesus Christ.

As Friends, we face new and unknown tasks. We are at close grip with a world of great spiritual need and hunger. Our personnel will change. One form of organization will give way to another. But throughout all the changes which may come to us, we may be assured that the God of Hosts will be our Wisdom, our Patience, our Comforter, our Guide, and our daily Companion and intimate Friend. And with this confidence, may we not march steadily forward to new fields of spiritual endeavor, sharing with our fellowmen both at home and abroad the rich treasure of love, sacrifice, redemption, and service left us by our Master.

B. W. B.

SUGGESTIVE PAMPHLET ANNOUNCED

Plans for Race Relations Sunday Are Issued by Federal Council Commission

From the office of the Commission on Race Relations, Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City, has just been issued an interesting and suggestive pamphlet of information for use on Race Relations Sunday, February 10, 1929. "From a small beginning in 1922," said Dr. George E. Haynes, Secretary of the Commission on Race Relations," the idea has spread through Home Mission Boards, Y. M. C. A's, Y. W. C. A's, thousands of local churches and their auxiliary societies, and many social agencies. We feel that the widespread recognition of Race Relations Sunday is having a great influence in bringing about a better spirit of cooperation and understanding between the various racial groups in the United States and hope the seventh annual observance of the Sunday in 1929 will mark an even more general advance in interracial cooperation.

The first part of the pamphlet is devoted to suggestions for the observance of the day by churches and other agencies. Among these are exchange of pulpits by white and Negro ministers, visits of choirs, joint interracial meetings of young people's societies, special programs in women's groups, radio announcements and addresses, special issues of church papers and feature stories in the local press.

Following such suggestions is material on Negro life and conditions, on the American Indians and on the Mexicans in the United States. The Negro section depicts the movement of this group from districts to urban centers, gives information on employment and kinds of occupation, and in a striking way points out evidences of progress and contributions to American culture which are being made by this group. The Negro spirituals are widely known and sung, but the public does not generally know that Harry T. Burleigh, Samuel Coleridge-Taylor, R. Nathaniel Dett and other Negroes have produced art compositions widely used, often by those who do not know the race of the composers. While Negro writers cannot yet be said to have produced a literature, substantial contributions to poetry and prose have been made by such writers as Paul Lawrence Dunbar, James Weldon Johnson, William Stanley Braithwaite and Countee Cullen. Recent developments in the production of Fine Arts by Henry O. Tanner, Laura Wheeler Waring, Meta Warrick Fuller, May Howard Jackson and others point the way to high achievement in the fields of painting and sculpture. The fact that a piece of sculpture was exhibited in the Corcoran Art Gallery, Washington, D. C., and favorably received but removed upon the discovery that the artist was of colored blood is a significant comment on the barriers and handicaps of color.

The section on Mexicans in the United States raises and answers the questions "Why does he come?" "What is he doing to us?" and "What are we doing to him?" The Mexican comes across the border to improve his economic condition, but he also comes because the United States needs his strong arms. Wherever there is a demand for unskilled labor, in mines, beet fields, on railroads and fruit ranches, there we find the Mexican, often a migrant with no settled home and no constructive contact with American life. Because he belongs to a new racial group the man in the street looks at him with prejudice and sometimes with fear. Through churches, Sunday Schools and Christian social centers the Christian forces of America are striving to solve the problems of these newcomers.

In presenting the American Indian as a problem in race relations the pamphlet shows how the present conditions in health, education, economic opportunity and family life all tend to keep him on a low plane of civilization with almost no chance to merge, into the social and economic life of the prevailing civilization. Possibilities for changing the present situation are suggested and the part which the church can play is outlined.

References at the back of the pamphlet give additional source material on these and other racial groups and the whole forms a helpful summary of information on one of the most important problems confronting the world today.

FRIENDS UNIVERSITY NEWS ITEMS

Friends University was favored by a visit from A. J. (Dad) Elliott on December 10-12. During the three days that noted Y. M. C. A. student secretary was on the campus he gave chapel talks, addressed smaller assemblies of students, met with the faculty and the joint cabinets of the college Y. W. C. A. and Y. M. C. A. and held personal interviews with many of the Friends students. All were impressed with the firm stand Dad Elliott has taken on current collegiate questions and Christian problems. His appearance was sponsored by the college Christian Associations.

Several weeks ago an intra-mural debate tournament was held among the four class teams. The question for this tournament was: "Resolved: That Wichita should have Sunday shows." It happened that at that time a number of Wichita citizens were vitally interested both pro and con in the Sunday show question. In the tournament, the Junior team won from the Freshman team; the Senior from the Sophomore group. In the finals, the Seniors debated affirmatively and the Juniors, negatively.

The Juniors were given the decision. Winners in the tournament were given small, gold shields.

Debates and forensics have attracted the attention of a number of Friends students. Members of the men's and women's intercollegiate debate squad have been selected. Both are using the debate question used this year by Phi Kappa Delta, national forensic fraternity. This is "Resolved: That a substitute for the jury should be adopted." The men's teams will debate a number of surrounding colleges during the forensic season which opens the first of February. Prof. Floyd Sampson is the men's debate coach.

The women's forensic department has become a member of a new league for women's debate with a number of other Kansas colleges. In these league debates, some of them will be on the jury question and others will be forensic clashes using campus topics with the debaters preparing their forensic material within a period of two hours. This type of extempore debate is new for this section of the country.

An extempore speaking contest was held December 19. A Freshman girl, Edra Miller, was the winner of the competition. She used as her topic, "The Vestris Tragedy". The other four speakers in the contest had the following subjects: Our Cruiser Building Program, Mexico's New President, Is Installment Buying a Blessing or a Curse, and Has the Election Solved the Prohibition Problem? One of the other speakers was a Negro who last year was a member of the Friends University men's debate squad. Miss Miller, the winner, will have her name engraved on a silver loving cup used for the semi-annual contest. She is the third Friends girl to have won the contest since the competition was instituted in 1923.

Friends University School of Music has installed in its department of piano fundamentals a "Visuola," a new device which is attached to two pianos by which music can be taught by means of tiny electric lights. This is the latest invention for the scientific teaching of music for beginners and Friends University is the first music school in this locality to inaugurate the system. Mrs. Grace Baker Shanklin is director of the department of piano fundamentals.

From now on, Friends University will play intercollegiate athletics on an independent basis since the break-up of the Kansas Intercollegiate Conference of which this College was a member. Leaders in athletics here rather favor the new plan, as it will allow Friends to play with a greater variety of other college teams from a more scattered area than was possible in the conference membership.

Thanksgiving Day at Geneva

BY HELENE WITTMANN

WOULD you like to know how this American festival could be made international? The wardens and the students at the Quaker Hostel in Geneva certainly succeeded in doing it!

In honor of the Americans staying at 5 bis chemin Krieg and those closely connected with the Hostel group, a unique Thanksgiving dinner was given at the Hostel on November 29. First we all gathered together and were properly paired off, which owing to the large masculine element in the Hostel was an easy task. While waiting to go downstairs, some attractively costumed figures flitted past who later proved to be efficient helpers at the table during the meal. Clever and artistic hands had arranged a suitable table-decoration with autumn leaves, softly burning candles and small flags representing the eight nationalities present. After a most deliciously prepared dinner, the product of Italian, English and American cooperation, we had a splendid opportunity to discover various people's hidden talents.

If you, Friends in America, could have been in our group, you would have paid homage, as we did, to our witty and poetical toastmaster, Benjamin Gerig! Besides his own share in making the party cheerful he called, in lines of verse, on the various nationalities, asking a representative from each to give a toast regarding the influence from America to their country for which, on this occasion, they might be thankful.

Armenia expressed a feeling of joy that Thanksgiving Day is not an exclusively American festival, but rather an international one in which many countries share, although in a different form (harvest festival, etc.), and the fact that so many share in it makes the American Thanksgiving Day a very appropriate occasion for establishing a close contact upon which the different nationalities at the Hostel should strive to build the structure of international life. An American contribution to the Near East is gratefully mentioned by the speaker. He tells of the humorous interpretation which one of his friends gave of the title "D.D."—Doctor of Dollars; but American dollars have generously served to support a good many churches, colleges, hospitals, "Y" Centers and orphanages.

Canada was not at all impressed by the American celebration of Thanksgiving Day, especially on a Thursday. Canada has chosen a Monday which, after the Sunday, seems a half lost day for work anyhow. Furthermore, since the Canadian Thanksgiving Day is at an earlier date, America could learn from Canada how to celebrate it.

Czechoslovakia paid a warm tribute to the work of President Wilson whom the country regards as its liberator. His far-reaching influence as an educator has won for him the deepest respect and love of the population. A visitor arriving in Prague need not go far to find the evidence of this admiration, for near the station a Wilson Monument has been erected as a sign of Czechoslovakian gratitude.

France remembered as a particularly impressive feature of American influence the organization of the so-called "foyers" by the Y. W. C. A. workers who had come over during the war to help the French women. She felt that this piece of work meant practically a new departure in the history of social activities. These "foyers" were run along the lines of the Y. W .C. A. branches in the U. S. A., drawing women together regardless of rank and religious belief thus introducing an element which had, heretofore, been absolutely unknown in France and regarded as impossible in its existence. When in 1919-20 the American representatives were called home, they left, besides their spiritual contribution, material gifts (furniture and money) which made it possible for the originally created number of "foyers" to be continued for at least two more years. Some continue to this day.

Germany, looking back upon the days when she stood alone and with almost all the world against her, feels that one must not try to minimize the endless political and economic obstacles and difficulties which will always bar the road towards better understanding and goodwill among the different nations. Her faith in man is strong, however, and what international treaties may not be able to accomplish, man can do by living a life based on sincerity, striving to establish friendly relations, trying to understand other people's ideas and ideals and seeking the great things in life which will not allow petty quarrels and conflicts to assume a fatal meaning. The speaker for Germany pointed out that the Quaker Student Hostel is a very well-laid corner-stone for a life built upon sincerity and understanding and, however small the group may be, if each one carries home the Hostel spirit and its message, time will see many bridges that lead to the success of such an adventure.

Great Britain regards a certain American influence with rather mixed feelings. It is particularly inconvenient where the English idiom differs strongly from the American. As everybody may imagine, the representative of a Center as important as Geneva has no time to waste. One pictures, therefore, the vexing situation created by his American secretary who asks him "to give Mr. X. a call," whereupon he rushes to Mr. X.'s house only to find that the latter had expected a *"telephone*-call!" Imagine his exasperation upon his return to the office! Unfortunately, troubles never come singly, and before the day was over the secretary was asked by her "boss" "to put him through" (on the telephone). After a few minutes

(Continued on page 12)

From a Wealth of Memories

A Significant Address

ON DECEMBER 6th the German Government officially dedicated a tablet in remembrance of the assistance which Germany received from foreign countries. The tablet was placed in the house of the Liga der Freien Wohlfahrtspflege. The inscription reads:

"Bleibe du Stein ein Zeuge des Dankes
für helfende
Gute, die durch Jahre der Not uns eine
Welt hat gewährt."

Addresses were given by Count Lerchenfeld, the German Ambassador to Austria; Dr. Dietrich, the present German Food Minister and our own Gilbert MacMaster. The audience consisted of representatives of the German Government; the Prussian Government; the Reichstag; the Prussian Diet; the Prussian Welfare Ministry; the Government Labor Ministry; the Government Health Bureau; the churches and two civic organizations.

Among those who were present who are known to the American Relief workers, in addition to the three mentioned above, were Dr. Bose, Dr. Rau, Dr. Rost, Dr. Neumann, Fraulein Schneider, Fraulein Dr. Henriques, Herr Ollendorf and Dr. Schwers.

Numerous references were made to the Quaker feeding. It was repeatedly said "The Quakers have come and gone, and although they now have nothing to do with the feeding, the 'Quaker Speisung' is carried on and will be carried on as a part of the welfare work of Germany for their school children." Gilbert MacMaster's address follows:

"It is a great honor for me to be permitted to speak a few words at this celebration in the name of those from other countries who took part in the relief work in Germany in the years after the war.

"A retrospect of this relief work brings to one who, as I, was permitted to share in it from the beginning, a wealth of memories, and perhaps I may be permitted to mention some of these things, to which only too little attention has so far been given.

"Much has been said about the relief which the work of these years brought to those who had to suffer, but too little has been said of the joy and blessing which it brought to those in other lands who took part in the work and through them to far larger circles. Through close daily cooperation with the Germans, the foreign givers and their agents became best acquainted with the necessities and difficulties with which the German people had to struggle, and so there was created an understanding which could not have been better by any other means. From this understanding sympathies arose, old friendships were renewed and new ones formed.

"These are only a few of the beautiful results which this cooperation brought within Germany. It was the beginning of the reconstruction of the first bridges between the nations, it brought us also a faith in the goodness of the people of other countries and races again, it gave us back faith in our own fellow-countrymen. The children showed us the way, and the German cooperators showed us courage and conscientiousness and self-forgetfulness in work for others.

"Your children brought light and sun and joy into so many homes in neighboring countries, even in those that shortly before had been their enemies. The children could accomplish much that was denied adults. I have seen them in many places as they went through the country and sang their songs and people were glad that someone could sing again. When we consider all that your children gave us during these years in the way of cheerfulness and hope, then we find how great the contribution has been. They were tirelessly active, they wrote poetry and drew and painted and knitted and made wood carvings and the smallest ones pasted and molded, and then they dedicated everything that they had made to the children of other countries. Their share in the revival of understanding has been very great.

"Among the friendships that have been newly formed, those of youth assume an important place. Thousands of letters have been exchanged by the school children of Germany with the children of other countries and many permanent friendships between the writers are the result. Eight years have now elapsed since this exchange of letters began, and today in many cases the correspondence is still continued. Letters which I have received in the last few days express the wish to introduce a systematic exchange of letters between the German school children and the children of the schools of Pennsylvania.

"Something else that will be of great importance for the children of the world arose among you during those years, that is the systematic observation of school children by measurement and weighing and resulting care. At no place or time has this work been administered to such an extent and with such care as by you, and the common work of your Government Health Bureau and of the highest authorities in child health hand in hand with the practical school physicians has created a system of statistics which will be standard for the world for years to come.

"The democratic form of the German Central Committee for Foreign Help, with its close connection with the ministries in question and with its work committee, in which all classes and religions of your country were represented with equal right, was in many ways a model one. It won in equal measure the recognition and confidence of those who gave and of those who received, and has been applied with success by those who worked here with you in other countries in which relief was given to a larger extent. It is a cause for rejoicing that just this important part of the work is being continued by the Liga der freien Wohlfahrtspflege, under whose roof we have assembled today.

"And then another retrospect in another direction! These years which now lie behind us, let us hope forever, have taught us all, givers as well as receivers, that such suffering could have been avoided—before 1914 we did not know that. Perhaps we all needed the experience of those years. For me they are to be compared with a school, with an elementary school in which we all as beginners had to begin to learn the A B C's of peace and understanding between the nations. Some among them were teachable pupils, others were indifferent.

"I am thankful that I am permitted to be here today, in order to live once more through the years which will remain a sacred memory for all who have had the advantage of cooperating in the common work and healing the wounds which the war had made. May we also in the future work together side by side wherever there is a humanitarian problem to be solved."

THANKSGIVING DAY AT GENEVA

(Continued from page 11)

she inquires whether "he is through," and having received the answer "yes," she disconnects. "Hélas," from the adjoining room she hears him frantically calling into the telephone "are you there?" If the parties involved had not been Friends, one might readily see how the issue might have assumed very serious proportions.

Japan unrolled before our eyes a most colorful picture of steadily increasing "Americanization" within its boundaries. It seems that Western influence is more noticeable here than elsewhere. Buildings show a distinctly American design, houses offer American conveniences and comfort, even the language is spoken all over Japan, with improved accent and grammar, we are told, much to the dismay of American visitors. One of the principal amusements of the Japanese are American motion-pictures which, however, have to undergo slight changes (kissing scenes being restricted to a shorter time limit). And last, but not least, although the speaker regretfully stated that the glorious, leisurely days in Tokio had to make room for American speed supported by innumerable Ford cars, he felt that all these changes were establishing a close link between East and West.

After we had listened with interest to the various messages from the different countries, we finished the evening by singing songs, serious and gay, and I think I may speak for all of us who were in this Thanksgiving-party when I say that occasions like this one have a deeper meaning than just the gathering for a Thanksgiving dinner. Each one of them is an adventure in international understanding.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

ATTITUDES TOWARD OTHER FAITHS

By Daniel J. Fleming

The Association Press, $1.75.

One of the most serious problems confronting the whole world today, according to Daniel J. Fleming, is the relationship of one toward other faiths. Scientific inventions are clearing away the physical barriers that have served to isolate some countries from the rest of the world; and with the social and cultural association growing out of economic enterprises comes the acute problem of what attitude those of one faith shall take toward those of another. By consideration of a great many carefully selected specific examples of all faiths having a wide following today, our author tries to draw conclusions that are in accordance with the spirit of Christianity expressed in Phil. 2:5: "Treat one another with the same spirit as you experience in Jesus Christ."

It is a difficult task to readjust our mental attitudes in such a way that they will include a tolerance for the best in another's religious convictions, and more especially so if one is ignorant of the tenets of the questioned waith. For this reason, few people are better equipped to introduce the subject to us than Daniel Fleming, who has spent so many years as a missionary in India, has traveled extensively, and has been in intimate touch with many furloughed missionaries as Professor of Missions. He develops several different aspects of the relationships of religions; and under each of these, drawing from his own and other missionaries' experiences, sets forth the conditions that actually face the religious worker in a foreign land.

Spiritual fellowship, or common worship of the followers of varying beliefs, is a rapidly spreading movement in the Orient. Our author points out that in such gatherings it is usually the non-Christian who makes the advances and concessions. This may be interpreted in different ways: it may mean curiosity, it may mean a lessening of faith in his inherited religion, it may mean a secret yearning for Christian teaching, or it may mean simple Oriental hospitality. Often it is the latter. In spite of this fact, international fellowship societies, where what is good in all religions is being studied, are growing. The common use of the sacred writings of all faiths, and the use of sacred hymns with the wording slightly changed and with scant acknowledgement given, are other problems for the missionary to meet. All should be on the alert to guard against religious degeneracy, even if certain aspirations are common in Christianity and other religions.

The superiority of Christianity is not dependent upon superior methods of education and money; and no Christian needs to begrudge other faiths any little excellencies. Christianity's superior qualities could only be magnified by a comparison with other faiths in regard to such qualities as spirit and aims: what contribution does each faith make to a common pressing problem; is it right to confer and work with all men as human beings?

The aim of meeting together for common worship is not to produce hybrid religion, but to obtain any distinct value there may be in the way of promotion of understanding, appreciation, and fellowship. For such a venture many things are needed, such as concentraton on God and forgetfulness of self, a love of each other in God, and a contrite and humble spirit. It is only in such fellowship as this that real values can be determined; for it is not superiority, but the arrogant assumption of superiority and self-righteousness that is condemnable.

Our author concludes with some general statements of truth as he has found it in his own religious experiences. Human nature is the same the world over, and human needs are largely the same. All elements of good come from the one God. God is working universally in all races. His love is greater than the measure of man's mind.

E. S.

A PHILOSOPHY OF IDEALS

By Edgar S. Brightman

Henry Holt & Company.

"This book is intended to sketch the outlines of a way of looking at ideals." It is an attempt to examine their function in experience and their place in the universe. Realism, pragmatism and humanism are occupying high places in the thinking of many. Those holding to any one of these philosophies will probably regard ideals as mere functional devices by which humans adjust themselves to a world devoid of ideals. Behaviorists and materialists would have men believe that mind is but body, in fact man himself is but an organism without a "self" that enriches to become a person. Such a conclusion results in religion becoming humanism, in which God as a transcendent Person interested in human persons is of course ruled out.

Dr. Brightman has, therefore, rendered a signal service in this book by setting forth the main points in the present day consideration of mind, nature and ideals and is presenting evidences leading to an acceptance of consciousness, persons, Person and ideals as realities. His method is that of a seeker after truth who carefully measures the worth of the view points of others who differ from him. He is keen to see the value of science though equally thoughtful in indicating its limitations. "Science is authority about the means of life; it sheds no light on the ends." "Ideals make science possible as a human undertaking." "Experience contains ideals and values as well as sense-data." The seeker after truth must be loyal to the ideals of truth. "No authority, apart from a person who obeys or acknowledges it, has any potency. Personality, then, is the final seat of authority."

Dr. Brightman has here made a splendid contribution to those who can think through problems. He is reverent, logical, broadminded, and withal has a philosophy which is inspiring and satisfying.

LITERARY BACKGROUND OF NEW TESTAMENT

By George L. Hurst

The Macmillan Company, $1.50.

Very many persons who have a fairly good fund of knowledge of the content of the Bible have not discovered that there is a rather large body of Hebrew literature outside the canonical books. A large proportion of these books came into existence in the period lying between the two Testaments. Just how widely these books were read is probably still a matter of speculation, but that they did enter into the constructive thinking of the generations back of Jesus and even the generation to which Jesus spoke, there can be little doubt.

Whether a person accepts or rejects these "Apocryphal" books, every deeply interested reader and every earnest student of the New Testament will include them in his reading and study. The entire literature of a people always has some contribution to the study of its economics, politics and its religion.

The author has brought into a very condensed form the gist of the "outside" literature of the Hebrew people. A study of this book will help to understand many of the literary forms of the New Testament and enable one to obtain a clearer knowledge of the thinking tools of Jesus and the writers of the New Testament. Any book which helps to the better understanding of the teachings of our Lord, is welcomed. This book does that.

Falsehood indeed is always evil, but at times reticence is a duty, because certain truths are a medicine too powerful for some stages of spiritual disease, as the strong sun which ripens the grain in autumn would burn up the tender germs of spring.—G. A. Chadwick.

QUAKERDOM · AT · LARGE

The story of his student days at Haverford College in a book entitled, "The Trail of Life at College," by Rufus M. Jones, is passing through the presses of the Macmillan Publishing Company. The book is a sequel to "Finding the Trail of Life," an account of his boyhood in New England which was published in 1926.

Earlham College circles were saddened during the holidays by the death of Kenneth H. Binford, of Charlottesville, Indiana, in an automobile accident on December 26. He was graduated from Earlham last June where he was active in the student life of the College, including the work of the Christian Association.

The Board of Education of the Five Years Meeting of which President David M. Edwards of Earlham College is chairman will meet at Chattanooga, Tennessee, January 10-12, at the fifteenth annual meeting of the Association of American Colleges when several denominational colleges will also convene. Mr. Trevor Arnett, president of the General Education Board of New York City is president this year, and Dr. Robert L. Kelly, former president of Earlham College is the permanent executive officer of the association.

Announcement has been made in the public press that Augustus T. Murray, Professor of Classical Literature for many years at Stanford University, will go to Washington, D. C., in February to become the minister at our Friends Meeting on Irving street at the National Capital which it is understood will become the "President's Church" under the new administration. Augustus Murray is a member and minister of New England Yearly Meeting, is a man with depth of spiritual experience and insight and is a thoroughgoing Friend. For years he has been considered the leader of the Friends meeting which has been held in the Murray home on the Stanford campus which the Hoover family has frequented.

The Haverford Young Men's Christian Association, founded in 1879 by Jesse H. Moore, now of Harrowgate, Tennessee, with Josiah P. Edwards of Spiceland, Indiana, its first president, has been discontinued on the eve of its fiftieth anniversary. The decision was made to abandon by the undergraduate cabinet of the organization following consultation with Haverford College officials and with officers of the national organization of the Y. M. C. A., the final step being the result of a student vote taken shortly before the Christmas holiday and indicating that a large majority believed the organization as at present conducted had outlived its usefulness. President Mawhinney, in tendering his resignation, cited the religious athmosphere prevailing on the campus and the numerous social activities promoted by other organizations as the reason for the Y's lack of effectiveness in late years. Endorsing the action, President Comfort of Haverford expressed the hope that undergraduate groups would be formed for the discussion of religious subjects.

Official sanction of a 1929-30 Haverford archeological expedition to Beth Shemesh, Palestine, to be headed by Dr. Elihu Grant, professor of Biblical Literature, has been granted by a special committee of the board of Managers of Haverford College. Leave of absence was granted to Dr. Grant for the full academic year to give the expedition opportunity for more extended excavations than those made last spring. He and his wife will sail shortly after Commencement and put in two seasons of excavation at the mound of Beth Shemesh, one in the autumn of 1929 and the other in the spring of 1930. The intervening rainy spell, when digging is impossible, will probably be spent in Jerusalem classifying the finds already made and preparing for the spring campaign. They will return during the early summer. If this schedule is carried out, Dr. Grant thinks the expedition will uncover approximately three-tenths of the ancient city, which, with the sections uncovered by the expedition last spring and by a British archeologist fifteen years ago, would leave more than half-finished the project he hopes eventually to complete. He plans to take with him four American associates and the employees will number approximately 100.

Observations of our English Friend, Rachel M. Rutter, who has been visiting for several months Friends and meetings in this country will interest especially those who have had the privilege of meeting and hearing her. She wrote in a farewell note to Friends in Washington State: "I have been hospitably received in so many homes —north, east, middle west, in California, and now in the northwest, that I feel I know Americans pretty well. America is a great country and her people are great in many ways. You rock, and you chew, and you rush about in motor cars. Home does not seem to be attractive to many, except as a place to sleep. I think this is bad as far as the national life is concerned. You eat water melons and ice cream, and drink cold drinks. You visit shoe parlors, and get shaved in such serious fashion that one gets a shock as one catches sight of a man lying on an operating table as if he were having his tonsils taken out. You do a lot of funny things, but you are a good sort, and I only hope you will keep big, big as your country. Let her great plains, her vast rolling prairies, her immense forests and her glorious mountains and lakes always inspire you, then you can never be mean to each other or towards any other nation. I pray that America may always be on the side of righteousness."

NEWS OF OUR MEETINGS

The Young Friends choir of Friends Memorial Church at Muncie, Indiana, gave a caroling program on Christmas eve when sick Friends were visited and the City Hospital. Grace Hastings was in charge. In the program of living pictures shown earlier in the month at the church by the pastor, persons of the congregation being introduced to demonstrate the artist's Quaker Pictures, the stories they depicted helped to give in an unusual way the message of Friends as well as some present-day history of the Society.

Under the ministry of William C. and Alice T. Hartnett of Swansea, Mass., special revival meetings were held at Durham Friends Church, South Durham, Maine, November 11-21. Strongly appealing messages in word and song were given by the workers and much prayer was made that the opportunity of salvation might be grasped by those unmindful of the kingdom. Several young people confessed Christ as their Saviour for the first time and others expressed the desire of rededication in the cause of Christ. Many were encouraged to continue the work here with new hope and added zeal, that the reviving power of Christ's love, grace and mercy may ever be held out to others. The attendance was not so large as was hoped. Because of the small-pox epidemic in the nearby town of Brunswick and the brief ban on public gatherings some did not attend.

Smyrna Friends of Weldon, Iowa, observed Homecoming Day on October 28. Invitations had been sent to several former pastors but Bessie Collins was the only one able to be present and she brought the message of the morning. At the noon hour a splendid dinner was served in the basement of the church which all seemed to enjoy. The afternoon meeting was conducted by the pastor, Alden L. Knight, and at his suggestion many responded with favorite Scripture texts during the devotional period. Several special musical numbers were given during the day and evening. Bessie Collins spoke very helpfully again in the evening and all felt that the day's activities had been most profitable as well

as enjoyable. C. Frank and Blanche A. Conover were present for an all-day meeting on December 4. In her interesting way, Blanche Conover told of their work in Africa and on a large map, drawn by the pastor, located the various fields. After lunch and a social hour, Frank Conover made very vivid the possessions and responsibilities of Friends in Africa, and those present felt they had had some part in what had been accomplished in that dark land. Road and weather conditions made difficult the preparations for the Christmas program. The week before, an epidemic of "flu" broke out in the community and the schools had to be closed. A short program was given Sunday morning, December 23, though many were unable to attend. An offering was taken for missions and a treat given the children.

Enos Shoemaker, aged 67, passed away suddenly December 17, 1928 at his home near Milo, Iowa. He is a member of Motor Monthly Meeting. He leaves to mourn their loss his wife, four sons and one daughter.

AFRICAN SUPERVISOR OF SCHOOLS REPORTS

By MIRA COPE BOND

African Friends have a member who has finished a two years' normal school course in the Government School at Kabete near Nairobi, as school supervisor in Lirhanda District. He is a great help to us. The church now has one man and his family from each of the five other monthly meetings in that school preparing to return to their districts as supervisors. In each case, the wife is taught also as she can help the women and girls when she returns home.

I thought perhaps you might be interested in the report which Jeremiah Segero, the Lirhanda district supervisor, turned in to us for the month of June, the most interesting parts of which I have translated. This letter accompanied the report:

"I am sending reports of schools of Lirhanda. To begin with, I find this: the children like to do the work I give them but the teachers do not like it. The teachers say I make them work as hard as you white people do! Now if you would like, you might tell the teachers that Jeremiah is only trying to help them.

"For two months, the attendance has not been good. There are two reasons: first, many are sick now; and second, many of the boys who are not sick have gone to the farms to work—probably to get the yearly hut tax for their fathers. I am sending two reports; one is for you, and perhaps you would like to send the other to Kabete. Also, may I take all the Lirhanda teachers to visit the Government Agricultural Demonstration Farm on Saturday?

Your Friend,
Jeremiah Segero"

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FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

The following is the report:

Outschool Shivagala.
Teacher, Zakaria Munase.

Is the school helping the village people? The teacher goes to ask the parents to send their children to school. He tells them the teaching the children receive will return to their village. The teacher does not live near the school.

What work do they do? There is a garden but the teacher does not know how to teach it. He is teaching blacksmithing.

Character of the teacher. He likes teaching. He is a man who smiles. He plays with his pupils. He puts his heart into helping the people.

Surroundings. Door yard is clean. The house is clean. The teacher and pupils clean their teeth after eating.

"Wisdom" of the teacher. Forty-six pupils are enrolled. Thirty-nine were there that day. There are blackboard, chalk, clock, table, and chest in the school. The teacher himself teaches the charts. He knows how to help all the pupils.

Outschool Ileho.
Teacher, Muhangyi, son of Sangali.

This teacher refuses to teach longer because of the long journey from his home to school, and he does not want to live near the school. He says, also, he has taught many years and is tired. There were thirty present. The children at the charts were teaching themselves. There was no blackboard; the teacher said he left it at home.

I prayed with the pupils and then asked them what their words were. They said they had two boys there who were a little ahead of the others, and they would like one of them for a teacher. Another, the best one, had gone away to work. I told one of the boys to come to my home for two weeks and I would teach him how to teach. I also showed them where to build a schoolhouse so it would be nearer most of the pupils. (A regular teacher was sent there in October.)

Outschool Likhovora.
Teacher Ezekieli Musumbu.

Work. The teacher does not try to help the village. I suggested to him that he visit the parents to try to get them to encourage their children to go to school. They had no garden. I helped start one.

Teacher and other affairs. The teacher seems to like teaching but he does not like to be told anything. If I ask him something a second time, he gets angry. There is too much gossip and quarreling among the children and heathen people. I told the teacher to try to help them by bringing gossipy reports into the "open" and trying to prove if they were true or not.

Outschool Madioli.
Teacher, James Amwayi.

Health. The schoolhouse leaks. There has been much rain there and the schoolhouse is dirty inside because of the leaks.

Work. There is a garden but the teacher cannot teach the pupils how to work it.

School. He has all the equipment of a school, but the teacher does not know how to teach so many pupils. There are thirty-seven women and girls; eighteen children; and thirty-two men and boys. He has no "class management." The pupils go in and out as they please. The teacher himself makes a lot of noise in the class. He writes on the blackboard to "show off", and gives out very many commands in class.

I divided the class in two, and showed him how to teach the charts. Then I showed him how to help the other class who were reading Mark 14:39-44. I explained the passage to them. Before leaving I suggested they build a new schoolhouse.

Outschool Musingu.
Teacher, Samweli Mwinamo.

The pupils do not attend school regularly. The teacher does not try to get them to come. The teacher and pupils say I want them to work too hard. I myself, have been down to the spring and cleaned it out twice so they would have good drinking water. They refused to do it.

A BIRTHDAY RECEPTION

One of the most beloved and widely known Friends was honored with a birthday reception in the Friends Memorial Church at Muncie, Indiana, on December 19. Joseph A. Goddard was the guest of honor and the occasion marked his eighty-eighth birthday or as his pastor said "on this day Mr. Goddard is eighty-eight years young." An effort was made to bring to him the expression of

love felt for him and a large group of friends were present, not only from the church congregation, but also from out-of-town, and others of civic connections.

The program was opened by a beautiful Christmas organ number played by Clarence Carson, of Indianapolis, a charter member of the church. William J. Sayers gave a brief address expressing the admiration and love for this friend who has been such an inspiration and example to many, not only in business life but also in home and church life. The foursquareness and life of giving were mentioned. It would be difficult to choose words typical of all the fine points of his life but as he was seen at this time sitting with his friends his whole life was reflected in the happy expression from his face. Never has a man's character and very heart seemed so clearly radiated as was on this occasion.

A telegram of congratulation was read from Charles McGonagle in charge of the Plainfield Schools. Several musical numbers were given by Raymond and Eleanor Thompson and by Laura Hastings and Robert Peters. A procession of the children of the church was led by two girls carrying a huge birthday cake followed by children with a gift of roses. There were eighty-eight lovely pink blossoms. A real picture was made as he held the flowers and received the birthday wishes of the little tots. Large baskets of flowers were given as tokens of love from many of the classes. The men's class, with William Pidgeon as their representative presented a snakewood cane having a silver band inscribed with Joseph Goddard's name. Although the class members could not always be present to give their friend a helping hand they were sending this token as a substitute for themselves.

The program was closed with a few remarks from the guest of the evening who expressed both his surprise and appreciation for all the love and expressions extended to him. On behalf of his associates in the business and civic life, Judge Leffler made a few remarks, and Clarence Carson closed the musical program by playing "The End of a Perfect Day" after which the guests joined in singing "Blest Be The Tie That Binds."

Among the many beautiful parts of the evening's program was a poem called "The Builders" which was dedicated to Joseph Goddard and was written and read by Edith Harold Turner.

A HAPPY GOLDEN WEDDING AT GUILFORD

With their home beautifully decorated with golden autumn leaves, the Fraziers at Guilford College, North Carolina, on November 10, celebrated their golden wedding.

Groups of friends came to congratulate John Gurney Frazier and Louise Elder Frazier his wife on this their fiftieth anniversary of their wedding day, bringing with them warmest wishes and leaving behind friendly gifts as perpetual reminders of the day.

Among these tokens of friendship was noted a golden pitcher, and fancy poised upon its brim the waters of youth that trickled through the lives of these two in the long ago. And there were golden coins reflecting back in fancy the sunshine of hope that glowed on that long-gone jeweled autumn day.

It was November 7, 1878, that they were married, she twenty, and he twenty-two. Doctor Braxton Craven, founder and president of Trinity College, now the great institution known as Duke University, was the minister. The bride's father and mother were the first couple whose wedding he as a young man had solemnized. And now as an old man this marriage ceremony proved to be his last.

Friend Frazier's mother was before her marriage, Gracette Pickett, daughter of Jeremiah Pickett, a charter member of the Board of Trustees which founded New Garden Boarding School. His father, Harrison Frazier was a school teacher and as an active member of the Washingtonian Society, the historic temperance organization of that day, he became a strong public advocate of the great reform.

We love to think of these friends as for twenty years they faithfully cared for his mother, with Quakerly reverence taking her punctually to meeting on Fourth-days as well as on First-day; and how for nearly fifty years he has received his wife's encouragement as the superintendent of the Bible School, both in his boyhood community and here at Guilford. Their seven living children, except one absent on account of illness, stood beside them as they welcomed their friends; and their grandchildren flocked about them.

The Hebrew Psalmist must have just enjoyed some such event as this when he wrote: "Blessed is every one that feareth the Lord that walketh in his ways. For thou shalt eat the labor of thy hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine. In the innermost part of thy house, thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. The Lord bless thee out of Zion! and see thou the good of Jerusalem all the days of thy life. Yea, see thou thy children's children. Peace be upon Israel."

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WANTED

To care for children, invalids or aged couple in my home. Beulah Hadley, Hadley, Indiana.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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